



# ONE UNITED AFRIKA!

### Supported By



Page 1	The Center of Afrikan Unity of HARLEM
Page 2	Real Dads Network
Page 3	Arafa Speaks
Page 4	<u>the Flag of Pan-Africanism</u>
Page 6	<b>GLOBAL AF-RICAN COMMUNITY</b>



**Senior Grand Candace Queen Mother Arch Abbess Sister Sylvia Parousia elder of Harlem donates \$50 us dollars towards, "The Center of Afrikan Unity of Harlem".**

An Afrikan Diasporic-based unity center called "The Center for Afrikan Unity in Harlem" (TCOAUH) will be established in Harlem, a region in New York City, United States of America. The Center for Afrikan Unity in Harlem will focus on unifying Afrikan Heritage Peoples worldwide who were afflicted by the, "European Slave Trade of Afrikan People," starting around 1441 and the, "Scramble for Afrika", after the Berlin Conference of 1884 was held in Europe. The community center will focus on Afrikan Heritage Peoples regardless of language, religion or place of birth to serve them on social, educational, and economical levels of interaction. As a unified whole it is easy to see the best interest as purely Afrikan Heritage people with the financial support to aid and assist our collective goals. It is expected that through education of historical events, it will be possible to have a direct and

positive impact on the well-being and unity of Afrikan People throughout the world.

TCOAUH will utilize professionals, volunteers, student volunteers and community based activist who are descendants of the Afrikan continent. Each will be expected to successfully participate in a three week training program at the beginning of their work with TCOAUH. This training program will provide basic historical information pertaining to Afrikan history, Afrika's relationship to other parts of the world, art and culture, language and science, for Afrikan heritage peoples and information on Afrikan-centered educational methods. Volunteers who demonstrate proficiency during the initial training program will be invited to participate in an advanced training program to learn effective teaching techniques to foster the professional skills to secure their own futures. Each student volunteer will be expected to contribute 3-5 hours each week and to continue with TCOAUH for a period of not less than 6 months with the benefits of college credits and field experience. TCOAUH will operate with 6 full and part time staff members. In addition, a Governing Board made up of international community leaders and Harlem activists which will provide overall operation and supervision of the Center. Periodic evaluations will be conducted to assess the progress of TCOAUH on **a)** helping the student volunteers to become effective educators, **b)** developing professional standards and; **c)** the improvement of the well being of children of Afrikan heritage.

Around 1441 the continent of Afrika and beloved peoples underwent traumatic life-altering events where our beloved brothers and sisters were forcefully removed from their homelands. 700 million plus was forced to migrate to the Diaspora to work and build the Western society via the European Slave Trade of Afrikan People. At first this was seen as simply one people traveling to other areas to work, but soon Afrikan people were kidnapped and sold to distant lands for economical benefits. The majority of the people were from the coast of West Afrikan countries. Afrikans were forced to migrate, and started their battles for freedom on the continent, leading to the holding quarters, then onto the ships that unfortunately dispersed them to foreign lands. Millions died fighting, and even through themselves overboard instead of being captives. Our dear brothers and sisters could have not imagined that for the next 500 plus years we would undergo extreme forced cultural change that would lead to the lost of identity, original language, and cultural religious practices, thus uprooting us from our Afrikan moral and ethnical principals. This caused the Afrikans stolen to America and other areas to receive fictitious names like Negro, Black, Colored, Black Americans, Afrikan-American. We are none of these. We are Afrikan people. The Berlin Conference in 1884 allowed European nations to decide for themselves to claim territorial rights and resources to our homeland by the signing of treaties.

In the late nineteenth century, the European imperial powers engaged in a major territorial scramble and occupied most



President of A.U.H., Inc Brother Kassayi and Representative to the Ambassador of the A.U., Sister Mariam.



Brother Che at the African Union, Afrikan Celebrations

of the continent, creating many colonial nation-states, seizing Afrikan lands placing Afrikan people under forced occupation. Kingdom states were forced to join together or family kingdoms were separated, and areas were given new names. Lines of demarcation that occurred during colonial rule caused the Afrikan neutral ways of government and economy to become unstable, and impaired its functioning bringing about a collapse on a number of once sovereign ethnic groups that are still being felt in African politics today. The European drawing artificial borders around their sized territories isolated them from other colonial rulers, separating Afrikan ruling classes which forced once enemies to live together with no buffer between them. In nations that had an extensive European populace, like in South Africa, Kenya, and Zimbabwe. Rhodesia's systems of second-class citizenship were often set up in order to give Europeans political power over the dominated Afrikan society. In the area colonialist controlled, our shared or respected rights and power over land was distorted creating pervious nonexistent ethnic divisions. This soon led to cultural separation into groups with contradicting principles of governments creating damaging effects in the Afrikan society. An example of this can be seen with the division of Ethiopia, Italy's desire to have an East Afrikan Kingdom; and Italy worked diligently behind the scene to form Eritrea at the expense of Ethiopians losing a part of their Mother country and access to seaports. Another example is when German colonialist took ruler-ship over now Rwanda and Burundi in the 19th century and caused the Tutsis and Hutus to merge into one culture. This led to tribal strife centering on the right to marry only those from their own group. The Belgians introduced racial systems which indoc-

trinated some of our Brothers and Sisters on the continent with European ideologies, who then used these systems to dominate their own Afrikan people. Also, with the intense amalgamation, children were born with fairer skin and other stylized features which became more favorable than their own. Thus, these children were given power over their people to serve as the colonialist.

The only two independent nations maintained: Liberia, an independent state settled by Africans who was previously forced to serve in the Americas, along side those who sojourner freely to the Americas; and Abyssinia that defeated the colonialist at Magdala and yet again at the Battle of Adwa. Abyssinian victory over these outside forces retained the sovereignty of the country (and unspokenly ..... ALL Afrikan people), and because of this victory we in the West have never been slaves, and we on the continent have never been completely colonized. We all have just been occupied. This is way the horn of Afrika is a main topic on International agenda because this truth is being purposely derailed from the minds of Afrika leaders from openly discussing with one other on how to strategically use the Victory of Adwa, an Afrikan victory over colonial rule, and the sovereignty of Abyssinia (Ethiopia, which is the whole continent of now called Afrika) to claim the victory for All of Afrika and her peoples inside and outside. The sovereign lands of Abyssinia (Ethiopia) can claim ALL Afrikan lands sovereign, creating for ourselves a people with resources and land that is completely controlled by us. This will awaken the Afrikan race of peoples and finally placing Afrikan resources and land back in their hands which will break the many bonds and treaties that do not benefit the continent or her peoples fully. Starting in 1956 with Tunisia, followed

by Ghana in 1957 Afrikan countries on the continent began to gain control of their land and freedom from colonialism. In America the stolen Afrikan fought breaking the chains of captivity, fought through segregation and Jim-Crowism, fought for civil rights, justice, and freedom which lead to ALL people of the world to migrate and live their God-given life in the Americas. The Afrikan in America and Afrikan from the continent we must see that we have shed blood for one another to maintain our dignity as people and to foster the spirit of eternal fraternal brotherhood.

### Conclusion

All Afrikan heritage people regardless where we are from or the language or religion share this history and experience. In the Diaspora we are all here regardless of what side of the paradigm we come from. Given this we in the Diaspora make up the 55 national country of Afrika and demands should be made, that with Afrika demarcated with false lines of separation, as a collective, the call for the unification of the homeland can be made. 567 years of occupation has separated Afrikan Heritage peoples from one another leaving unfamiliarity. So in order for us to regain the mental and spiritual sense, the nation needs a center of Afrikan Unity in Harlem regardless of where we are born, what langue we speak, and what religion we practice, to gather ourselves on social, economical, and educational fields, so that we can reacquaint one another given the shared experience, AS ONE AFRIKAN PEOPLE.

###

The Real Dads Network, Family Images, Proud Poppa and NYS Fatherhood Initiative is hosting its 2nd annual Celebration of Black Fathers Week. This five day extravaganza will be held Monday, June 1 - June 7 2009 throughout New York as a tribute to those men who have chosen fatherhood despite

negative images, stories, and obstacles—choosing to instead stand firm and guide their children through the mazes of life as fathers!

As an advocate for black men not falling victim to failure and defeat, thus promoting responsible fatherhood, the Real Dads Network would be honored by your attendance and acceptance of the "Real Dad Award" at the Real Dads Awards Banquet on Sunday, June 7, 2009 at the Alhambra Ballroom located at 2116 7th Ave, NY (Harlem). The event is from 5:00PM - 8:00PM. This honor is presented to an individual who has made significant and influential contributions to fatherhood and the institution of the black family. The Celebration of Black Fathers Week is scheduled as follows:

Mon. June 1 Black Fathers Kickoff Week @ Abyssinian Baptist Church 132 Odell Clark Place (Harlem) Hosted by Abyssinian Men's Ministry  
 Tues. June 2 Film Screening and discussion @ York College, 94-20 Guy R Brewer Blvd, Jamaica, NY 11451. (Queens) Hosted by Million Father's Club  
 Wed. June 3 Black Fathers and the media discussion 6:30 - 8:30@ Next Level Barbershop 502 Bay Street, Staten Island, NY 10304; 718-815-1878 (Staten Island)  
 Hosted by Celebrating Real Family Life  
 Sat. June 6 Saturday, June 6 Father and Son/Daughter Basketball All Star Breakfast (Bronx)  
 Hosted by Renaissance E.M.S  
 Sun June 7 Real Dads Scholarship and Awards" Gala at Alhambra Ballroom (Harlem)

In addition to presenting the "Real Dad Award" during Sunday's Banquet on June 7th, the Real Dads Network will also present the following awards to select individuals who have displayed extraordinary milestones towards fatherhood:

Media Fatherhood Award  
 Fatherhood Activist Award  
 Community Fatherhood Award  
 Fatherhood Organization Award  
 Lifetime Image Award  
 Real Dads Network Scholarship (awarded to senior H.S. student attending college Fall/2009)

DO WE THE HOMELESS IN AMERICA HAVE TO WALK TO CHICAGO TO GET INTERNATIONAL ATTENTION TO TAKE CONTROL OF OUR LIVES UNDER THIS SHELTER SYSTEM

By Arafa Speaks

April 23, 2009

HELP ME HOWARD, SEVEN ON YOUR SIDE AND A CARING WORLD!

WHO'S ON OUR SIDE???

"THIS IS OUR CASE FOR REPARATIONS FOR HOMELESS AFRICAN-AMERICANS MOST UNJUSTLY TREATED I AM ASHAMED TO SAY BY OUR OWN PEOPLE ALSO"!!!

WHO'S ON THE SIDE OF THE HOMELESS/ HOMELESS AFRICAN AMERICANS...NOT THE HOMELESS SERVICE PROVIDERS, THEY HAVE TAPPED EVERY SOURCE FOR RESOURCES TO HELP THE HOMELESS TO POVERTIVELY DROWN IN THE TSUNAMI WAVES

OF POVERTY SOLUTIONS

"GIVE US THE KIND OF CHANGE WE CAN REALLY USE"

GIVE ME MY OWN SHELTER NOW...WITH ALL THE TECHNICAL ASSISTANCE NEEDED TO OPERATE AT OUR STANDARDS FOR OUR BENEFIT AND THE BENEFIT OF OUR OWN COMMUNITIES, FAMILIES AND CHILDREN...WE WILL CHOOSE THE QUALIFIED STAFF...THESE PROGRAMS ARE NOT WORKING FOR US...THEY ARE WORKING FOR THEM...THE WAY THEY TREAT US SHOWS JUST HOW MUCH THEY REALLY CARE...WE ARE NOT GOING TO STAND FOR IT ANYMORE WE HAVE THE BEST IDEA'S FOR SELF-SUFFICIENCY

THEY'VE MADE A BUSINESS OUT OF ME/US.../IT'S ABOUT THE MONEY SUPPORT SELF-HELP....AND WE CAN MAKE A BUSINESS OUT OF OURSELVES GOD IS WITH US!!! OUR WORKS SPEAK FOR US

HOW LONG WILL IT TAKE FOR ME TO LEARN ALL THAT STUFF ABOUT THE HOMELESS I FOUND UNDER YOUR WEBSITE?

THAT'S A LOT OF STUFF ABOUT THE HOMELESS...THE HOMELESS HAVE NO IDEA OF THE INNER WORKINGS OF MANAGEMENT AND ADMINISTRATION OF RESOURCES AND SERVICES THAT GO INTO THESE PROGRAMS AND AGENCIES SUPPOSED TO BE FOR OUR BENEFIT!!!

GOD HELP US CHANGE FROM THE IMPOSSIBLE TO "LIVING THE DREAMS OF OUR FATHERS AND MOTHERS" COMPREHENSIVE ALTERNATIVES

TO THESE PRESENT PRISON PROGRAMS C.A.P.,

"IT IS TIME FOR THE CHURCH AND THE STATE TO SET A WHOLE NEW PRESS-O-DANCE WITH THE AFRICAN FABRIC OF SOCIETY BY OUR OWN HERITAGE UNIFORM APPROACH TO SETTING OUR OWN CHARITABLE AFRICAN CENTERED AGENDA WITH THE FOCUS ON OUR OWN YOUTH"

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# ORIGIN OF THE FLAG OF PAN- AFRICANISM AND/OR BLACK NATIONALISM

**Red is for the Blood. Black is the Black People. Green is for the Land.**

Red, Black and Green are the oldest national colors known to man. They are used as the flag of the Black Liberation Movement in America today, but actually go back to the Zinj Empires of ancient Africa, which existed thousands of years before Rome, Greece, France, England or America.

The Red, or the blood, stands as the top of all things. We lost our land through blood; and we cannot gain it except through blood. We must redeem our lives through the blood. Without the shedding of blood there can be no redemption of this race. However, the bloodshed and sorrow will not last always. The Red significantly stands in our flag as a reminder of the truth of history, and that men must gain and keep their liberty, even at the risk of bloodshed.

The Black is in the middle. The Black man in this hemisphere has yet to obtain land which is represented by the Green. The acquisition of land is the highest and noblest aspiration for the Black man on this continent, since without land there can be no freedom, justice, independence, or equality.

The colors were resurrected by the Hon. Marcus Garvey, Father of African Nationalism, as the symbol of the struggling sons and daughters of Africa, wherever they may be. Since the 1950's, when the independence struggle began to reap fruit, the Red, Black and Green have been plainly adopted by Libya, Kenya and Afghanistan. Other African States have included the colors Black and Red, combined with yellow or white.

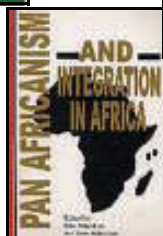
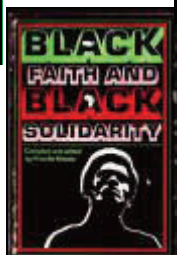
The colors were established in 1920 as the banner of the Universal Negro Improvement Association (UNIA), and adopted as the symbol of Africans in America at the convention of the Negro People's of the World. It is a symbol of the devotion of all African people to the liberation of the African Continent, and the establishment of a Nation in Africa ruled by descendents of slaves from the Western World.

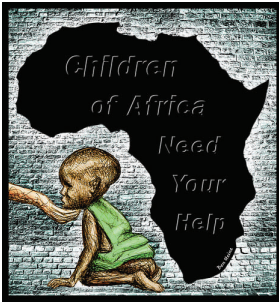
In addition, with the formation of the Republic of News Africa, it has become the symbol of devotion for African people in America to establish an independent African nation on the North American Continent.

Thus, the colors were not chosen at any limited convention of Black persons; but, have been, in centuries past, and are now the emblem of true Black hope and pride, as embodied in all theories of Pan-Africanism and Black Nationalism.

## PLEDGE

**WE PLEDGE ALLEGIANCE TO THE RED, BLACK, AND GREEN,  
OUR FLAG,  
THE SYMBOL OF OUR ETERNAL STRUGGLE,  
AND TO THE LAND WE MUST OBTAIN;  
ONE NATION OF BLACK PEOPLE,  
WITH ONE GOD OF US ALL,  
TOTALLY UNITED IN THE STRUGGLE,  
FOR BLACK LOVE,  
BLACK FREEDOM,  
AND BLACK SELF-DETERMINATION.**





## The Characteristics and Impact of African Traditional Education Posted: Feb 3rd, 2009

Some European scholars have doubted the authenticity of African traditional education. They assert that before the coming of the Europeans to Africa there was no education in Africa, the culture which is the main tenet of African Traditional Education is often portrayed as primitive and incapable of yielding a tangible framework of theories and philosophy that can guide a reasonable educational practice.

There is a calculated move by modern education that threatens to cause a virtual extinction of the indigenous education in Africa. This threat is of great magnitude, especially when our own youth are persuaded to see no value in African culture and education. As early as 1970's, a survey study among Kenyan and Tanzanian secondary students revealed that only a small percentage attached value to African education and culture. They absolutely see no need in preserving traditions and customs. (Prewitt, K, 1977).

These findings suggest that many people are still myopic about the characteristics and impact of African traditional education on modern civilization. It may not even be considered as a reliable means for tangible progress and development in Africa and other continents. It is no wonder, every technological and medicinal discoveries in Africa arouses much international debate and final dismissal if not patented by the westerners.

In the voice of Gabriel Kingsley Osei, a distinguished professor of History this state of affairs has to change. The dark ages which relegated the African education and civilization into ignorance and superstition must now receive more light on the authenticity of African traditional education. It must be illuminated enough for people to recognize indigenous African education as one of the most effective and potential means of solving African problems. (Osei, 1968).

It is the intent of the is paper to reveal the characteristics of African traditional education that makes it an authentic educational system and show how it has impacted on world civilization and education, and its potential contribution to development of Africa and the rest of the world. Logical presentation and revelations in this paper should convince the reader of the need to foster the resurgence and adaptation of all that is valid for the 21st century in our indigenous African education. The following questions will be addressed in this paper.

What is the meaning of African traditional education?

What were the aims of African traditional education?

What were the main characteristics of African traditional education?

What was the content of African traditional education?

What were the methodologies used in African traditional education?

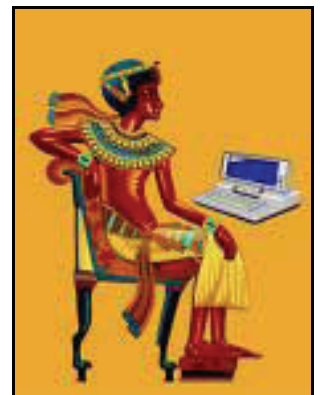
Who were the main agents in the African traditional education and how was it organized?

What were the major philosophies guiding the African traditional education?

What is the impact of African traditional education on modern education and civilization?

The Meaning of African Traditional Education:

What is the meaning of African traditional education?





African traditional education refers to ways of teaching and learning in Africa which are based on indigenous knowledge accumulated by Africans over long periods of time in response to their different physical, agricultural, ecological, political and socio-cultural challenges. The indigenous knowledge is an amalgamation of diverse cultural experiences commonly generated by diverse African cultures, and passed as valuable information from generation to generation. (Shiundu, J.S, Omulando, S.J 1992; Fasokun, J. et al, 2005).

The Aims of African Traditional Education

What were the aims of African traditional education?



The general aim of African traditional education was based on the socio-cultural and economic

features shared by the various communities. The harsh natural environment made survival to be the main aim of education. Every skill, knowledge or attitude learnt was either for protection, acquiring of food or shelter. (Sifuna, 1994, Datta, 1984).

Other aims were as follows:

- § To create unity and consensus among society members.
- § To perpetuate the cultural heritage of particular ethnic group and to preserve ethnic boundaries.
- § To inculcate feelings of group supremacy and communal living.
- § To prepare the young for adult roles and status.

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## THE GLOBAL AFRICAN COMMUNITY HISTORY NOTES



JOHN G. JACKSON AND THE INTRODUCTION TO AFRICAN CIVILIZATIONS: A FOREWORD

By RUNOKO RASHIDI

***"This book is about the history of Africa from the origin of man to the present time. This is not just another book on African history. It is, in my opinion, one of the best books that has so far been written on this subject."***

***—John Henrik Clarke***

It gives me great pleasure to contribute the Foreword to this new edition of *Introduction to African Civilizations*. Both John G. Jackson and John Henrik Clark were icons to me, and major contributors to my life as a historian. Since Dr. Clarke has provided an excellent overview of the book in the Introduction, here I would like to try to put the work in a kind of historical context and provide a bit of biographical data on the men involved. John Glover Jackson, one of our greatest cultural historians, was born on April 1, 1907, in Aiken, South Carolina. Never short of cutting remarks, Jackson would sometimes say that "I was born on April Fool's Day, and I've been a fool ever since!" Obviously, this was not the case. At the age of fifteen Jackson moved from South Carolina to Harlem, New York, where he entered Stuyvesant High School. During his student days he began to do historical research and was soon writing short essays about African-American history and culture. These essays were impressive enough that in 1925, while still a high school student, he was invited to write articles for Marcus Garvey's newspaper, the *Negro World*.

In addition to these growing activities as a writer, in 1930 Jackson became a lecturer at both the Ingersoll Forum and the Harlem Unitarian Church. Among his teachers and associates during this formative phase of his life were Hubert Henry Harrison (whom Jackson would later refer to as the "Black Socrates"), Arthur Alfonso Schomburg (the great bibliophile and founder of the Schomburg Library), Joel Augustus Rogers (a journalist and master historian who probably did more to popularize African history than any scholar of the twentieth century), and Dr. Willis Nathaniel Huggins (a chief mentor to both John G. Jackson and John Henrik Clarke).

Willis Nathaniel Huggins, a little known figure today, but without whom *Introduction to African Civilizations* might never have been written, was born February 7, 1886, in Selma, Alabama. Huggins comes boldly to us as one of the most active African-American scholars and supporters of Ethiopia after its invasion and occupation by Italian fascists from 1935 to 1941. Indeed, beginning in 1935, Dr. Huggins was named executive director of the International Council of the Friends of Ethiopia and was commissioned to deliver an appeal on behalf of Ethiopia to the League of Nations in Geneva, Switzerland.

This is a critical and insufficiently documented phase in the saga of African people and Jackson was always anxious to point it out and discuss it. In 1932, Jackson became the Associate Director of the Blyden Society. Named after Edward Wilmot Blyden, one of the outstanding African-American leaders of the nineteenth century, the Blyden Society acted most gallantly as an Ethiopian support group. Among the very early and most talented students to come out of the Blyden Society was Dr. John Henrik Clarke. Professor Jackson had a remarkable memory, possessed a keen sense of humor, and enjoyed sharing his life story with those he thought could appreciate it. One mid-1980s afternoon in Chicago he told me that:

"Rogers introduced me to Dr. Willis Nathaniel Huggins who had a B.A. from the University of Chicago, an M.A. from Columbia University, a Ph.D. from Fordham University, and he did historical research at Oxford University in England. Around 1932, Dr. Huggins established a little group to study African history at the Harlem YMCA. He called the group the Blyden Society. After Rogers introduced me, he asked me to join it. He was Director. He made me Associate Director. Among our students were Bayard Rustin and John Henrik Clarke. Rustin decided to pull out and join the communists. Clarke was writing poetry. He told me that I changed his life. He said that he was wasting his time writing poetry, which only a damn fool would write. Huggins and I told him that he should be a historian. He says that we put him on the right track."

In 1934, along with Dr. Huggins, Jackson wrote *A Guide to the Study of African History: Directive Lists for Schools and Clubs*. In 1937, the same team wrote *An Introduction to African Civilizations with Main Currents in Ethiopian History*. The latter work, a direct precursor of the present text, was actually published by the Blyden Society. According to Jackson biographer Larry Crowe, "Huggins would also open what some think to be the first Black book store in Harlem, The Blyden Book Store on 7th Avenue."

John Jackson lived in New York for five decades. Although these were exceptionally arduous years for him, with race-prejudice, poverty and illness his familiar companions, he continued to produce well-researched, informative and provocative texts. In 1939 he authored *Ethiopia and the Origin of Civilization*, and *Pagan Origins of the Christ Myth* in 1941. His discerning literary contributions to *The Truth-seeker Magazine* were published regularly from 1930 until 1955. In addition to *Introduction to African Civilizations* and his works with Dr. Huggins, Jackson authored several major books, including *Man, God, and Civilization*, *Christianity Before Christ*, and *Ages of Gold and Silver*.

I first read *Introduction to African Civilizations* in 1978 during a trip to Mexico. I was young and enthusiastic, and this was my first big international trip. Although the trip itself was poorly planned, I managed to salvage it because I brought along Jackson's book. Soon, I became enraptured by it. With Dr. Chancellor James Williams' *Destruction of Black Civilizations* and *Malcolm X Speaks* it became a critical text in my career as a historian. John G. Jackson showed that African people were a global people, and that the history of the African did not begin as a servant and slave. Psychologically, at least, Jackson's work helped liberate me as a human being.

John G. Jackson taught and lectured at colleges and universities throughout the United States, including City College of New York and Northeastern University. I met professor Jackson for the first time in 1982 while working at Compton College. I remember him as a large, elderly, light-complexioned Black man who spoke with a deep booming voice. It was my job at the college to develop cultural awareness programs and bring in guest speakers. Getting professor Jackson was one of my first big triumphs, and I believe that it was one of his only lectures given in California. His lecture was memorable, but what I most vividly recall were our private conversations, sometimes during meals, other times hunting in used book stores, and still other times just strolling around campus. After our initial encounter, we spent many hours in person and on the phone dissecting history, scholarship, politics, and much more. John Glover Jackson died in Chicago, Illinois in October 1993. The twilight years of his life were spent in a nursing home in south side Chicago. He remains one of my great heroes.

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Visit our Website Today!!!

*To spearhead the empowerment  
and unity of Afrikan People  
worldwide.*



#### **This is Afrikan History**

The stolen Axum obelisk, which was looted from Ethiopia, during the fascist invasion of Italy where the country was occupied for nearly 5 years, has finally been returned to the country after 70 years of negotiations and peace talks. In northern part of Ethiopia, Axum, has been made a World Heritage site, surely given the current situations in Eritrea, a victory of self pride as Afrikan people for the return of the obelisk can declare family bounds, and Afrikan people's dignity and heritage as a whole.

**Mission Statement: Afrikan Unity of Harlem, Inc. (A.U.H.)** is an umbrella organizational catalyst to spearhead the empowerment and unity of Afrikan People worldwide. There are four pillars supporting the A.U.H. umbrella including: Charitable, Educational, Religious and Scientific.

**Afrikan Unity of Harlem**, is comprised of many diverse organizations who share commonalities and goals. Our office is located in the historical St. Michael Zion Cathedral O.C.C. of N.S.A Ethiopian Orthodox Coptic Church on W. 121 St., corner of Adam Clayton Powell, Jr. Blvd. in Harlem, New York. On Friday nights in P.S 76 Elementary School on 220 W 121 ST. The organization holds a Afrikan Unity centered school were each organization and Afrikan People have the opportunity to present their works, and show how they see themselves contributing skills and strengths to the greater community. One goal for our weekly meetings are to discuss issues affecting our community, create positive and constructive plans of action, and as a unified group go out into the community and implement a workable solution. Meetings are free and open to the public. Class starts at **5pm to 7:30pm.**

## UNIFYING AFRIKANS WORLDWIDE

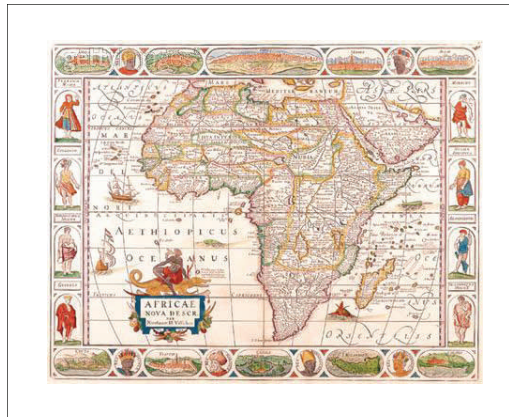
The four pillars supporting the A.U.H. umbrella includes Charitable, Educational, Religious and Scientific:

#### **CHARITABLE:**

The aim is to be a resource conduit for directing the needy to existing facilities which can help obtain food, clothing, and counseling.

#### **EDUCATIONAL:**

1. To AWAKEN our people worldwide from the blinding hypnotic sleep of self-denial, self hatred, lethargy, and disillusionment resulting from slavery and colonialism.
2. To EMPOWER our people by being the umbrella catalyst for encouraging community groups to work together for our own benefit (as well as others.)
3. To engender our younger generations with RESPECT for one another, nature, and to be the bridge for creating WORK-STUDY programs in Afrika.
4. To be the COMMUNICATION vehicle for helping to connect our people at



Ancient Map of Afrika. All of Afrika was once known as Ethiopia. Therefore, we are all Ethiopians.

#### **SCIENTIFIC:**

Finally, to help UNIFY Afrikan and Afrikan Heritage People worldwide by creating a forum for us to connect and work together to resolve AFRIKAN GLOBAL ISSUES such as Health (HIV/AIDS), Nutrition and Socio-Political concerns. Dr. Gabriel A. Oyibo, a Nigerian Astro-physicist and discoverer of the "GRAND UNIFIED THEORM" (or "The Theory of Everything") is playing a leading role in this area.

#### **HOW TO GET INVOLVED:**

**A.U.H. Inc.**, is currently researching building spaces in the Harlem area that will house our many projects securing a sustainable safe environment full of history and culture. We also have teachers of Ethiopian/ Afrikan Language, History, and Culture. All those interested please call for classes. Your active participation is needed recognizable to the world as a symbol of African Unity. Come and join our community of African Heritage Peoples as we move together in Africa's Millennium Year with a spirit of, "Backwards never, forward forever". Contact us at the above address and we hope to see you soon.

#### **RELIGIOUS:**

1. To reinstate the MORAL and SOULOLOGY for our people by reconstructing and then applying the results of a comparative analysis of our Heritage-Traditions from ancient Kush, Nubia and Khemit.
2. To engender RESPECT for our Elders, Parents, Children, Family and Community.

the grassroots level about OUR STORY from an Afrikan perspective.

5. With the help of our ELDERS, to generate the knowledge for CREATING OUR OWN INSTITUTIONS.
6. To TRAIN LEADERS for INSTITUTIONAL CONTINUITY.